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CLASSICAL WEEKLY

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COMMENT AND CONJECTURE ON THE TEACHING OF GREEK

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MOIRA

FATE, GOOD, AND EVIL IN GREEK THOUGHT

By William Chase Greene

"One need not be equipped with the proverbial little Latin and less Greek to recognize that in this book Mr. Greene has made a genuine contribution to classical scholarship. . . . Beginning with Homer, Professor Greene examines every reference to the conceptions of Fate, good and evil, providence and chance to be found in the major and minor writers of Greece."—*New York Times*.

Here for the first time has been brought into a single volume the treatment of this important group of ideas prominent in Greek literature and philosophy. Using both historical and critical methods, the author traces through the course of Greek literature and philosophy the relation of power to goodness and the origin and nature of evil.

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MEMORANDA

Truncated meetings of the American Philological Association and the Archaeological Institute of America that took place in December were well attended and accomplished a vast amount of committee work and necessary business. Hunter College and the University of Pittsburgh were hosts to the philologists and the archaeologists held their session at the Metropolitan Museum of Art.

At Pittsburgh business meetings occupied a good share of the time, but still provided a program of papers and discussions that ranked among the most stimulating of those heard in many years. As in New York, there was a semblance of the old-time joint meeting maintained by the kindness of Professor Clarence Ward of Oberlin College who scheduled his archaeological lecture for the convenience of members of the Philological Association. Professor L. R. Shero of Swarthmore College announced his retirement after a diligent service through a difficult period as the Association's secretary-treasurer. The office was filled by the election of Professor Stanley B. Smith of Bowdoin College. The retiring president, Professor John Garrett Winter of the University of Michigan, delivered his presidential address on private correspondence among Greek papyri and installed his successor, Professor George D. Hadzits, now of The Johns Hopkins University, recently of Indiana University, long at the University of Pennsylvania. Never before has the Association been able to honor three institutions at once by its selection of a presiding officer.

Pittsburgh, in sheer perseverance, wore white to greet her philological visitors and showed them not only "ermine too deep for an earl" but the rare spectacle of the "Steel City" ridged full fifteen inches deep in pearl.

Those who braved the severest blizzard in Pennsylvania's history as well as the discomforts of wartime travel to transact philological business included the officers already named and Kenneth M. Abbott, Ohio State University; Leigh Alexander, Oberlin College;

Elizabeth A. Atwater, Potomac State School; Kathryn S. Bennett, Lake Erie College; Warren E. Blake, University of Michigan; Ethel H. Brewster, Swarthmore College; T. R. S. Broughton, Bryn Mawr College; Howard Comfort, Haverford College; Cornelius C. Coulter, Mount Holyoke College; Major John A. Davison, University of Manchester; E. Adelaide Hahn, Hunter College; John L. Heller, University of Minnesota; Mark E. Hutchison, Cornell College; Allan C. Johnson, Princeton University; William R. Jones, Ohio State University; Charles Marston Lee, Geneva College; F. D. McCloy, Western Theological Seminary; Benjamin D. Meritt, Institute for Advanced Study, Princeton; Nancy Margaret Miller, Potomac State School; Eugene W. Miller, University of Pittsburgh; Ben E. Perry, University of Illinois; L. A. Post, Haverford College; F. Lorene Shisler, Mt. Vernon Seminary; Charles J. Treacy, Villa Maria College; and George B. Waldrop, Shady Side Academy.

Readers of *CLASSICAL WEEKLY* have been uniformly generous about accepting and understanding even the annoying delays, inconveniences, inaccuracies, shortcomings and substitutions which periodical publication nowadays encounters. Yet someone has remarked that readers might show more than mere sympathetic tolerance if they were reminded that their own tardiness sometimes contributes to the difficulty. The editor's report in November showed, for instance, that 82 contributors are late with material expected for publication. The number astounded those who heard it far more than it does the editor who reported it and who knows the painful causes of many of the postponements. Yet with the growing resumption of subscriptions abroad (exchange of periodicals with Sweden, South Africa, Sicily and Spain is just now resuming), American scholars may feel a new responsibility in thinking how critical a period scholarship is suffering and how important American reviews can be in the crisis.

COMMENT AND CONJECTURE ON THE TEACHING OF GREEK

The Greek Student's Vocabulary

At the end of the four-year college course it often happens that the student with a major in Greek expresses disappointment at still being unable to interpret Greek text without the expenditure of painful effort. He has assumed at the beginning of his course that after four years of study he will be able to read perhaps as fluently as he reads English. In reality, however, he finds that he must still thumb through his dictionary, struggle with the grammar, turn to the back of his text in search of helpful notes, or perhaps even turn to a translator, in order to learn exactly what the Greek author is saying. Unfortunately this experience is not confined to the students barely able to pass; it is shared, in a remarkably large number of cases, by the A students.

One of the chief reasons for this situation, it seems to me, is that too little attention is paid to formal vocabulary study after the first year. Usually it is left up to the student to take care of vocabulary study for himself, after the elementary book has been laid aside. The teacher in charge of second-year Greek may often urge his students to make a systematic effort to increase their vocabularies, but rarely does he insist on proof that such an effort is being exerted. The student, of course, automatically learns some new words by thumbing the dictionary, but the number acquired in this fashion is probably rather small. The textbook I use in my elementary classes contains a little more than 800 words. Perhaps some other books contain more, but I suspect that most of them contain even fewer. The average student, then, attempts to read Greek with a vocabulary of perhaps a little over a thousand words. This is totally inadequate for rapid reading. Yet a great deal of rapid reading is essential if the student is to acquire a real mastery of the language.

It seems to me that formal vocabulary study should have just as important a place in the last three years of the college course as in the first. The students should be required to learn at least 1000 new words each of these years. This amounts to only three new words a day, if study is pursued throughout the year, or about eleven words per class, if we reckon on the basis of a three-hour course each semester. Certainly learning this small number of words each period should not consume too much time. Even those members of the class who find the mechanical work of preparing and memorizing word lists somewhat irksome at the beginning will later feel more than amply rewarded by the time saved from thumbing the dictionary, to say nothing of the pleasure that results from increased facility to read.

It makes little difference what method is used in preparing the vocabulary lists so studied, provided the words selected are words frequently found in Greek literature. Printed vocabularies may be used, or the

teacher may pass out mimeographed lists prepared by himself. One system which an instructor may follow without undue expenditure of time or effort is that of underlining in the text being studied those words which are common in the whole body of Greek literature, and then calling the attention of students to these words as each sentence is read in class. The students may be required to note down each unfamiliar word and later to prepare lists for memorization made up from these same words.

Some device must be used from time to time for testing the progress being made. One possibility is that of giving plain vocabulary tests. A much more effective and interesting device is that of requiring a great deal of sight translation both oral and written from passages containing many of the words being studied. Sight translation, although drudgery for the student with a poor vocabulary, is very interesting to the one who controls a great many words. Some teachers may wish to have their classes carry on conversations in Greek occasionally. This effectively fixes words in the mind, but it requires probably more time than most feel can be spared, unless special class hours are made available. A certain amount of composition without the aid of a dictionary is helpful. Naturally, passages to be translated into Greek must be simple enough in structure and vocabulary to allow the student to achieve a fair degree of success. Otherwise the purpose of the work is defeated. It is my feeling that a student is benefited more from translating one page of simple English into Greek unaided than from translating several pages of complex English with the aid of dictionaries.

The plan here outlined consumes a great deal of time, it must be admitted, particularly at the beginning. But if it is employed faithfully, the time expended in the initial stages is more than repaid by increased speed in reading which is developed. The student who follows this system will, I am certain, feel much less inclined to complain that, at the end of four years of study, a page of Greek is still a complex puzzle.

CHAUNCEY E. FINCH

SAINT LOUIS UNIVERSITY

When Can We Start Plato?

One of the problems facing teachers of Greek is to discover the earliest point at which students may advantageously be introduced to the texts of Greek authors. The first connected Greek reading which the student meets is usually "manufactured," or at best a simplified and condensed version of the original. It should be evident that it is desirable not to prolong this type of reading, but to seize the first opportunity

of working at Greek as the Greeks wrote it. There are those who, opposed to the study of Greek and Latin, constantly make the point that the reading of classical authors in English translation brings as much profit as reading them in the original. Now, by offering Greek as it has been rewritten for English-speaking students, we are yielding half-heartedly the strong point at which the enemy's attack is launched. Simplified versions, to leap to another militar metaphor, are drill ammunition, useful only to teach the recruit how to hold and aim his rifle. They are but the first stage of training for battle and the soldier must be hurried on to firing ball cartridge, even though he may suffer at first from a very sore collar-bone till he gets accustomed to the kick of the weapon.

Granted this principle, the problem still remains. Before it can be solved to general satisfaction, a good deal of factual information must be collected. This brief case record may allow a few inferences of some value.

We are a Liberal Arts College, where Greek is taught mainly for the benefit of students headed for the Theological Seminary, for which three years of Greek form a prerequisite. The occasional student who has had Greek in the high school need not concern us here; he is headed for courses in Classics, and will start reading texts at once. The prospective seminarians, however, reach us with no Greek and a considerable reluctance to do more than merely cram up with the barest minimum for a "pass." The course offered them was originally designed to cover a standard equivalent to College Entrance, then to turn to New Testament Greek. In the first year they had White's First Greek Book and a few pages of simplified Xenophon. The second year continued with simple English-into-Greek sentences, about a thousand lines of adapted Xenophon, and some selections from a book of "manufactured" Greek. For the third year, several books of the New Testament were to be read in Greek; in actual practice, the custom was to commit the English to memory and to fit it on to the Greek sufficiently to pass the necessary examination.

It has seemed to me that this procedure served no useful purpose, except to weed out a certain number of absolute misfits. This could be done by other methods than the mishandling of Greek. I found myself, for the first time, called upon to handle the second-year course. It took no detective to discover that the students were spending weary hours committing to memory translations of the prescribed books, made by previous generations, and were not actually "translating" any Greek at all. Though the power to memorize lengthy passages of uninteresting and somewhat ungrammatical English may be invaluable, for all I know, to a theological student, it seemed to me to be scarcely the proper aim of a course in Greek.

After the mid-year examination, therefore, I talked

over the problem with the students, explained my opinion that it would be more profitable to spend the rest of the year doing one page of real Greek properly than to carry on in the old way. Not very hopefully I led them to an annotated edition of Plato's *Laches*. Their instructions were to time themselves for one hour and to "prepare" what they could in that time. The first day they claimed an average of thirteen lines prepared. As they soon showed that this had not involved making sense of the opening sentence, we spent the first lecture hour covering six lines thoroughly, subjecting every word to a searching cross-examination. The second day brought an average of twelve lines prepared, the whole of which was covered in class. This quantity remained standard for some time, while a slight improvement in quality became noticeable.

After five weeks, with two lectures a week, just over a hundred lines had been covered. Speed was still lacking, but accuracy was improving. If a sentence, picked at random from the work previously covered, was written on the board, everybody could now make some attempt at a written translation "without books." In the daily preparation, atrocious blunders were still committed, but there were definite signs of grace in a reluctance to utter absolute nonsense, and in an attempt to avoid translating all particles indiscriminately as "but," "nevertheless" or "forsooth."

In the sixth week appeared the first unsolicited sign of interest. The class petitioned to have the system of accents explained.

At the end of a twelve-week term, approximately 400 lines had been covered. It was no longer necessary to parse every word. No one could yet be relied upon to translate a whole sentence correctly, but three times out of four the relationship of a phrase or clause to the whole sentence was realized, and, almost without exception, everyone knew and frankly admitted it when he failed to make sense of a sentence. We had, in fact, arrived at the conviction that Plato was not writing nonsense, and that English which conveyed no meaning could not be a translation of his Greek.

It may be felt that this was a meagre success. It certainly does not show that backward students, taking Greek as a compulsory subject, can be brought to read Plato in their second year, but it has at least convinced me that their time is profitably spent aiming at this, and that the experiment is worth continuing. Next year, the second-year class will attempt an attack on Book I of *The Republic*, and we look forward to the struggle with pleasure.

J. D. JEFFERIS

WATERLOO COLLEGE

Defending Small Classes

The taxpayer's money, so the argument runs, must not be trifled with. Departments in high school or

college to which students are not magnetically attracted in strong numbers should be listed as unworthy educational ventures. If complete liquidation of them is not feasible, in the face of the requirements of the accrediting associations, then let the instructors involved be shifted partially into other fields with which they may be only slightly familiar (a deplorable but fairly common practice in some places) as a means of restoring their "solvency." Or, if such shifting is not practicable, let the instructors, like day-laborers reduced to "piece-work," restore the financial balance by reduced personal income.

Along with this undiscriminating and unprofessional concern for departmental "size," goes a hands-off administrative policy regarding student selection of courses. I do not mean that the college catalogues or the high-school systems are not clear on the various requirements for graduation. I mean that too many students are without the counsel of school principals and college heads on the specific values in specific studies in respect to intellectual foundations for the future; and that thus is explained the smallness of some elective classes that would otherwise attract a due quota of aspirants, classes which our lawful educational directives, the accrediting associations, deem necessary.

Partly in consequence of arbitrary suppression of small groups, students reach Law School to astonish the professors with their incapacity to master legal phrases in reasonable time or to speak and write English with reasonable distinction. They go on even into the national Congress still primarily uneducated in language culture. Students of music, even talented ones dreaming of concert and opera, actually pass through college only to be headed off from the conservatory because they know no French, German, Italian or Spanish. Students driving devotedly in the direction of instructorships in English can emerge from their formative periods permanently provincialized and linguistically lamed by a lack of personal contact with the languages out of which English took its rise and development. There are even college professors who say "for he and I." Cultivated foreigners beat us at our own game, because their educational systems treated them with a far-sighted wisdom and a continuous firmness strangely lacking in ours.

I single out the languages as they are my special concern, but similar considerations apply just as well to some other subjects of the educational scene. For example, arithmetic, algebra and geometry are permitted by many school principals to go down and out in the realms of their jurisdiction in accordance with the ridiculous theory that small enrollment automatically demonstrates lack of intrinsic or social value, and the still less defensible one that the young and thoughtless are Heaven-designed to do the educational leading. Surely one does not need to be a Solomon or

a modern educational wizard to realize that subjects like these should form a part of the educational program of all cultivated citizens. What teachers will evolve from the group of college students who announced that four times zero is four? Mathematics must obviously be kept alive in the schools even if, temporarily, unknowing schoolmasters are in the majority and discerning young mentalities depressingly few.

Without control education is a sort of glacial drift which decides to go down one valley instead of another, or a roaring flood which always races along the easiest path. The control must be exercised by administrative officers, beginning with high-school principals; all essential subjects must be maintained in a high and good state in the interests of educational advancement, whether classes be large or small. Success in this matter of control, however, presupposes that those who are the constituted guides of our education shall be men and women trained to know what education is fundamentally for, and how genuine education can be practically produced.

A. M. WITHERS

CONCORD COLLEGE

Greek at a Young College

Queens College, fourth in the series of municipal institutions of higher learning supported by the City of New York, is now in its eighth year. Opening its doors in October, 1937, to an entering class of 400 Freshmen and gradually increasing its enrollment by admitting a new group each term, it reached a maximum of some 2000 students in 1941; although the student body had shrunk to 1500 by the Fall of 1943, registration has increased to the present figure (Fall 1944) of slightly more than 1700 matriculants, the majority now girls. The students come almost exclusively from the public and parochial high schools of Queens, a borough made up largely of small homes. The College offers a four-year course leading to B.A. or B.S. One-half of the total number of credits required for graduation is assigned to required work, one-fourth to work in the field of concentration; one-fourth is left free for unattached electives. Among the required courses are enough in a foreign language to bring the total when high school and college are combined to five years. This language, although Latin and Greek are frequently accepted to meet the entrance requirements, must be modern—at present, French, German, Italian or Spanish. The study of ancient languages is, accordingly, completely optional. It may be of interest to readers of CLASSICAL WEEKLY to learn the fate of Greek under these circumstances and in this environment.

Although provision is made in the curriculum for a Department of Classical Languages, with credits allowed

for a fairly extensive program in Latin and a more limited one in Greek, these languages, as I have indicated, not merely are on a purely elective basis, but are forced to compete with the modern foreign language requirement. As a first result, not one of the few students entering from high school with a knowledge of Greek has found it possible to continue; having studied Latin also, these students have been faced with the necessity of beginning a modern foreign sequence of seven terms to meet the graduation requirements. Where the love of the Classics was strong, Latin has been the choice for continued study, largely for expediency: more Latin had been studied and more Latin courses were available.

Thus the supply of Greek students has been limited to beginners in the language. In view of all the adverse circumstances, I am proud to be able to say that some 30 Queens College students have had, during these seven years, at least one year of ancient Greek. The number is, to be sure, deplorably small; yet a beginning has been made, and the proof is once more there that, given a worthwhile program, there are still students who want the language. Among these beginners—coming in three classes, at about two-year intervals—there have been not only what one might expect: Classics majors (of whom there have been a few) and pre-theological students; but also students from many other fields, some of them as apparently alien as mathematics, biology and economics, who came from a simple love of the unknown, to experience it at first hand. None seems to have regretted his experience.

The method used to attract and hold these students—two-thirds of them continued to a third term—was to give them the ability to read masterpieces of literature and thought in the original, with a minimum of grammar and a maximum of word study. The first two terms of Greek at Queens College, consisting each of sixteen weeks of four fifty-minute classes apiece, are given to the *Iliad*, the first book of which is pretty thoroughly covered in Pharr's *Homeric Greek* (Revised ed., New York 1920). This, with careful choice of items from the highly technical and overabundant appendices, gives the beginner ready access to the pe-

culiar beauties of the first masterpiece of Greek literature. With this book, and the good will of the students, it has been possible to reduce such devices as oral drills, written work in Greek and classroom translation of prepared work to a minimum; class time can be given to etymological discussions, the presentation of morphological and syntactical material (especially important with so complicated a book as Pharr's) and, most of all, a joint reading of the text to lead the students to comprehend the language as its original public must have heard and understood it. Home assignments were limited to a thorough acquisition of new vocabulary and an equally thorough mastication of the text already covered in class; short daily quizzes provided ample incentive, whenever needed, for conscientious preparation. Thus equipped, students have found no great difficulty in reading Plato and Euripides. The two groups that were able to continue for a third term read, one the *Apology* and *Alcestis*, the other (a weaker group) the *Crito* and a little over half of the *Medea*. This was done with only three weekly meetings; prose translation was, to be sure, omitted. How much of the language these students will retain is problematic; presumably it will not be much less than a more orthodox course would have achieved. But the contact with great works of literature has been made, and the after-effects of that contact will remain.

Those who have once really tasted of Greek must have more. Students who had had the language in high school, and those who had begun it in college to find that further pursuit of Greek was made impossible by a crowded curriculum, have been regularly meeting with me on an extra-curricular basis for some five years now. Either early in the morning, before classes start, or else of an evening, we have devoted four or five hours each month to the reading of Greek: Herodotus, Euripides, the lyric poets, Lucian, Plato, as the group decides. No preparation is expected, and there is little deep penetration of the real qualities of the language; still the contact is retained, and Greek is still beloved and much alive for these students.

KONRAD GRIES

QUEENS COLLEGE

REVIEWS

Paideia: The Ideals of Greek Culture. By WERNER JAEGER. Translated from the German by Gilbert Highet.

Volume 2. *In Search of the Divine Centre.* xvii, 442 pages. Oxford University Press, New York 1943 \$3.75

Volume 3. *The Conflict of Cultural Ideals in the Age of Plato.* viii, 374 pages. Oxford University Press, New York 1944 \$3.75

With his second and third volumes, Professor Jaeger

brings to a close his monumental work on the ideals of classical culture. These two volumes deal with Greece in the fourth century before Christ. One may conceive of the study in dramatic terms. Throughout, the protagonist is Plato; other principals are Plato's forerunner, Socrates, and his opponent, Isocrates. Xenophon has a minor part, and the Greek writers on medicine and mathematics constitute an important part of the background. The dramatic conflict is between Plato, who would build the ideal state in times when it seems least possible of realization, and Isocrates, who, by making compromise with dictatorial sin, would make slavery as bearable as possible. The catastrophe occurs

in the days of Demosthenes, when the earthly city-state died; and emotional release is brought about by the translation of the city-state, together with the 'paideia' which could have saved it, from the minute, temporally and spatially restricted stage of Hellas to the timeless stage of the world. Episodes in the action of this unified drama are numerous. They include the problem whether virtue can be taught; whether rhetoric or dialectic is the road to knowledge and therefore also to virtue; how knowledge can be evoked from the soul; how love of beauty fecundates the soul; and, finally, what sort of state can best bring that soul to its highest development.

An unusual feature of these two volumes is that they are the translation of a German text which is necessarily still unpublished. One cannot, therefore, compare the translation with the original. Professor Highet's reputation, however, together with the high quality of his work as translator of the first volume, is ample warrant that in this translation full justice has been done to the author.

There are, one must admit, one or two blemishes which somewhat disturb the English reader. The first, which is possibly carried over from the German, is the tendency to begin too many paragraphs with the demonstrative pronoun "that," when the reference is to the content of the previous paragraph, not to a specific noun. The second is the lack of an adequate summary at the conclusion of each section or chapter to indicate briefly the ground covered and the position arrived at. Jaeger should have learned this device from Plato himself, who is careful to employ it whenever a transition occurs. If the former defect were corrected, and the latter addition were made, the reader would be materially expedited through the maze of details which the author is obliged to treat. There is a further matter which has to do with content rather than with expression. In a study of permanent value, as *Paideia* undoubtedly is, one cannot but doubt the advisability of mentioning current and comparatively ephemeral illustrative parallels, diverting though they sometimes are. The statement (2.234), for instance, that the man who devotes all his energies to physical development "would become a misologist—a brain-distruster, hating the Muses," is a notable pun; still, it seems hardly appropriate here. Such adverse criticism is, however, slight when contrasted with the genuine values of the study.

The second volume, which contains Book Three, "In Search of the Divine Centre," sets forth Plato's gradual unfolding of his *paideia*. Beginning with the lesser Socratic dialogues, Professor Jaeger takes up the problem of *Areté*. The next stage is expressed in *Protagoras*, in which the problem is the relative merits of sophist and Socratic education. In *Gorgias*, which follows, we are shown the educator as statesman. We are next led to *Meno*, where Professor Jaeger deals with the Platonic conception of knowledge. Thereafter, in

the *Symposium*, we treat the *Eros* that is *philosophia*, the love of wisdom. The culmination of the volume is the exposition of *The Republic* as an expression of the Platonic *paideia*. Although Book Three is entitled "In Search of the Divine Centre," the center is only adumbrated. Although we are aware that it is the one which remains while the many change and pass and although we know that it is therefore presumably a partaker of the divine nature, we are not yet informed what it is.

The third volume contains Book Four, "The Conflict of Cultural Ideals in the Age of Plato." Here, we meet Greek medicine as an ally of Plato, and his opposition in the rhetorical *paideia* sponsored by Isocrates. Professor Jaeger analyzes the *Panegyricus*, *To Nicocles*, and *Panathenaicus*, as well as other speeches by Isocrates, in order more fully to contrast his cultural ideals with those of Plato. For Plato's side, he treats exhaustively *Phaedrus* and *The Laws*. The concluding chapter on Demosthenes and the death and transfiguration of the city-state is somewhat forced and less satisfactory than the preceding discussion.

A review of *Paideia* cannot undertake to treat adequately the numerous facets of Hellenic culture which the book illuminates. On the principle of *ex pede Herculem* we shall therefore attempt to trace, with some added comment, one of Professor Jaeger's most stimulating lines of thought.

Although Plato does not accept *Protagoras'* maxim that man is the measure of all things, but rather denies it, his interest throughout his search for "the divine centre" is in the soul of man. Believing with Simonides that the city teaches the man (*πόλις ἄνθροι διδάσκει*) he devotes his speculation to the discovery of that state which will best build the soul. He regards himself as the heir of the Greek sages, Homer and Hesiod, Lycurgus and Solon; but he does not hesitate to develop and adapt their *paideia* to the needs of his own times. He proposes that the state regulate the education of its ruling class. When, in *The Republic*, he explains why the philosopher is meant by nature to rule, we see why, in his earlier dialogues, he has elaborated upon right conduct, true virtue, and real knowledge. Of the intelligible world in which these are objects of search, the monarch is the *Idea of Good*, by which he means God. Since, as he will show in *The Laws*, not man but God is the measure of all things, real knowledge must include theology. Professor Jaeger points out that for the Western world Plato is the pioneer in theology. (For a more detailed study by an able pupil of Professor Jaeger, see *Plato's Theology*, by Friedrich Solmsen, Cornell University Press 1942). The myth of the cave is a parable of the soul's ascent to the knowledge of reality. The cave, which represents the visible world, is illuminated by a fire, the sun. The soul which is to emerge into the intelligible world, where the *Idea of*

Good rules, must literally be "converted," must turn around, experience a *metamorphosis*.

True knowledge, therefore, is not a new power conferred upon the soul; it is a proper directing of the soul toward reality, the Idea of Good, God. Christianity, which makes so much of conversion, has borrowed from Plato the conception of a love of the supreme reality which causes the soul to turn towards the beloved object. Chaucer expresses it in *Troilus and Criseyde* (V. 1835-41):

O yonge, fresshe folkes, he or she,
In which that love up growtheth with youre age,
Repeyreh hom fro worldly vanyte,
And of youre herte up casteth the visage
To thilke God that after his ymage
You made, and thynketh al nis but a faire
This world, that passeth soone as floures faire.

An even stronger statement occurs in Spenser, *An Hymne of Heavenly Beautie* (288-301):

Ah! then, my hungry soule, which long hast fed
On idle fancies of thy foolish thought,
And, with false Beauties flattning bait misled,
Hast after vaine deceiptful shadowes sought,
Which all are fled, and now have left thee nought
But late repentance, through thy follies prieve
Ah! cease to gaze on matter of thy grief;

And looke at last up to that Soveraine Light,
From whose pure beams al perfect Beauty springs,
That kindleth love in every godly spright,
Even the love of God, which loathing brings
Of this vile world and these gay seeming things;
With whose sweete pleasures being so possest,
Thy straying thoughts henceforth for ever rest.

Here is the Christian Platonist's statement of the "divine centre" after which Plato has been straining.

"For Plato," says Professor Jaeger, "the perfect state is only the ideal frame for a good life" (2.366). Plato's primary interest lies in the soul of man; he is, consequently, less concerned with the possibility of ever realizing the perfect state. Like the kingdom of heaven, which is an obvious analogue, it is within you. It differs, however, from the city without foundations in the New Testament in that its builder and maker is not God, but man, yet man working in view of, and directed by, that Idea of Good which is God. Moreover,

Plato's misfortunes in Sicily, where he once against his better judgment undertook to realize on earth the kingdom outlined in *The Republic*, have convinced him that it will take years for his paideia to grow. "Tis a lifelong toil till our lump be leaven."

In *The Laws*, Plato extends his educational system, which he had earlier drawn up for the rulers, to include a much wider group, even children. The good legislator is a teacher: he is like the physician who both prescribes for the patient and explains to him the laws of sound health. Greek medicine, Professor Jaeger points out, had in Plato's day taken a strongly preventive turn. It was concerned with "diet" (*διατριτικός*), a word which includes not only food but the entire pattern of life. If the pattern of paideia set forth in *The Laws* could be realized, says Plato, laws would themselves become superfluous. The dominant requirement of this pattern is that it fit the right ethos of the state, an ethos which in turn is built upon a healthy structure for the soul. The soul of the citizen who has had the benefit of true paideia is the soul of the statesman, who has reverence (*αἰδώς*) for the laws and is free from that ignorance of what is important in life which has been the ruin of many Greek states. Obedience to the higher law, Socrates says in *The Apology*, is obedience to God. It is the true laws which come to talk with Socrates in *Crito*; not the enactments of those who know not the true paideia, but the true laws which are in the presence of God, and are God.

In obeying these true laws, man obeys God as a puppet obeys the strings. "God's puppets are we." Obedience to these laws consists in answering the pull of the strings in such a way as to please God. True virtue (*ἀρετή*) lies in knowing the one truth that exists in the diversity of phenomena, with the values that are worth knowing. Since God is the measure of all things, the culmination of knowledge lies in knowing God.

The student of classical literature, of philosophy, of history, and, in short, everyone who professes to be a lover or teacher of the humanities, cannot afford to neglect Paideia.

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ABSTRACTS OF ARTICLES

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ANCIENT AUTHORS

Euripides. W. B. STANFORD. *The Hippolytus of Euripides*. Attack on the views of David Grene, as expressed in *Three Greek Tragedies in Translation*, Chicago 1942, and *Hippolytus*, CPh 34 (1939) 45-58, in interpretation of characters of both *Phaedra* and *Hippolytus*; challenges Grene's view that *Phaedra* is the center and chief figure of the drama, and the victim of a

neurotic sadism; Hippolytus, depicted by Grene as neurotic and immature in mentality, is rather marked by honesty and uncompromising integrity; discussion of ambiguity of lines 507-12, on love philtres and antidotes. *Hermathena* 63 (1944) 11-7
(Taylor)

E. A. THOMPSON. *Neophron and Euripides' Medea*. A résumé of the arguments for and against the theory of Euripides' debt to the *Medea* of Neophron. It is concluded that there are no real reasons for discounting, and many for accepting, the statement by the writer of the Aristotelian *Hypomnemata* that Euripides borrowed extensively from Neophron, who is thus placed firmly in the middle of the fifth century. *CQ* 38 (1944) 10-4
(W. Wallace)